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ABSTRACT

Paulo Freire's views on adult education may be categorized as belonging to the radical or social transformationist school of thought. Basically, Freire felt that the correct objective of adult education is to engage actively in the transformation of society through changing or attacking its economic, legal, and political institutions. Born and raised in Brazil, Freire was particularly concerned with adult literacy education in the Third World. Generally speaking, Freire's earliest major works deal with the philosophy of adult education, whereas his later works begin to manifest more of a practitioner's approach to adult literacy education. Many of his earliest writings are devoted to the concept of the dialectic; however, what separated Freire's philosophy from that of earlier philosophers associated with teaching through dialogue is his focus on the combination of reflection and action within the pedagogical process. To Freire, literacy education is a student-centered process that includes the following steps: creation of education teams and cultural circles, creation of generative words, codification of words, decodification of words, and postliteracy education. Despite such shortcomings as their verbosity, occasional lack of objectivity, and fairly rare inconsistencies, Freire's writings on adult literacy education are remarkably consistent and attest to a great cohesiveness between his thoughts and his actions. (MN)

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LITERATURE REVIEW OF
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INTRODUCTION

Since its 'official' inception in the 1920s with such works as The Meaning of Adult Education by Howard Lindeman (1926), the field of adult education has developed a rich literature of works dealing with the topic of adult education philosophy. The quality of works dealing in the educational philosophy is virtually legion in number, dealing with such diverse philosophies (among others) as humanistic, progressive, liberal, and radical (or social transformation) philosophies.

Among these various adult education philosophies, the one which is undoubtedly the most overlooked is the radical, or social transformationist, school of thought. In general, this philosophy of adult education proposes that it is the correct objective of all adult education to actively engage in the transformation of society through changing or attacking its economic, legal, and/or political institutions. Such a transformation is often viewed as being revolutionary, rather than evolutionary, in nature, with adult educators being instrumental in this revolutionary process. To attempt to be "neutral" in an adult educational setting, according to these philosophers, is to pervert the very need for and role of adult education, which is to encourage the complete humanistic development of all individuals.

One of the primary contributors to this radical adult education philosophy is Paulo Freire. Born, raised, and educated in Brazil, Paulo Freire has written often on the topic of adult education philosophy, particularly as it relates to

adult literacy education in The Third World. It is the purpose of this literature review to examine the works of Paulo Freire, both in written and in oral forms.

This distinction between written and oral expression by Freire is extremely important, since many of his writings have not yet been translated into English. These conversations with Freire by various periodicals can often help to "fill in the gaps" which might exist in his translated works.

The purpose of this literature review, however, extends beyond simply examining the translated writings and conversations of Paulo Freire. It is also intended to provide evaluative comments regarding the content of this author's works in terms of the cohesiveness of his thoughts and actions, the internal consistency of his philosophy, and the encompassing nature of his works. In short, this literature review will dissect the philosophy of Paulo Freire, free of the dialectic clutter which tends to cloud many of the fundamental ideas to the readers of his works.

In general, the earliest major works by Freire (5, 6) tended to be geared very heavily toward the topic of adult education philosophy, and as time progressed, his works began to show more of a practical, or practioners, approach to adult (literacy) education (8, 9, 10, 11). While these two basic themes which run throughout his collected writings and conversations are in many ways inseparable with Freire, in order to gain a better understanding and perspective regarding this important adult education philosopher, they will initially be treated separately.

PAULO FREIRE, THE PHILOSOPHER

To understand the basic themes underlying the philosophical content of Paulo Freire's writings and conversations, one needs to recognize the influence of the writings of two earlier German philosophers: Friedrich Hegel and Karl Marx. The most fundamental concept adapted by Freire from these two earlier philosophers is the concept of the "dialectic."

According to dialectic theory, for every idea of man's (a thesis), there is something which can be comprehended which is its total opposite (an antithesis). Through the conflict between thesis and antithesis, a synthesis is ultimately formed, which in turn becomes a new thesis, with its conflicting antithesis, producing a never ending cycle of change. Throughout, his writing, Paulo Freire relies upon this dialectic conflict to explain the dynamic occurrences within a society. In virtually all of his writings and conversations, Freire deals with this philosophical base as it relates to Third World countries throwing off the yoke of colonial rule. Put very simply by Freire:

> This, then, is the great humanistic and historical look of the oppressed: to liberate themselves and their oppressors as well. The oppressors, who oppress, exploit and rape by virtue of their power, cannot find in this power the strength to liberate either the oppressed or themselves. Only the power that springs from the weakness of the oppressed will be sufficiently strong to free both. (5:28)

In his earliest works which dwelt heavily upon an explanation of this dialectic conflict (2, 3, 5, 6), the reader of Freire was confronted with an oppressed class which was presented as being incredibly docile in nature. This

docility was to be assumed given Freire's lack of explanation as to why the oppressed failed to act upon their unhappy situation until "adult educators" (not necessarily referred to as such by Freire) appeared upon the scene to help them fully recognize their oppressed nature. This seemed to be a major inconsistency in Freire's philosophy since he also described the oppressed elsewhere as being very intelligent, and not unaware of their true oppressed reality as concrete men (2:213). It is only in his latest work (11) that Freire explains this inconsistency.

> ...It seems clear to me that illiterate peasants do not need a theoretical context...to arrive at an awareness of their objective oppressed situation. This awareness occurs in the concrete context of their life...but what their awareness - coming out of an immersion in daily life conditions - does not give them is the reason for their exploited condition (11:56).

With this latest clarification, Freire has now solidifies his philosophy, making the entire dialectic process more fully internally consistent. The oppressed (illiterates) are fully aware of their oppressed situation, but it is only through the aid of dedicated adult educators that the oppressed can fully understand the reason why they are being oppressed. With this knowledge, the oppressed can now begin to overcome the "culture of silence," which resulted from their lack of fully understanding their oppressed situation (3, 11). In fact, according to Freire, the "culture of silence," reinforced by the lack of action which accompanies it, serves to reinforce the infrastructure of the oppressed state over time (3:457).

The means by which the oppressive society begins to unravel is through the "true dialogue" which occurs between the oppressed and the adult educators (2,

3, 4, 5, 6, 8, 11). In his description of what is required for true dialogue to occur between the oppressed and adult educators, Freire describes some of the characteristics which must be present in the adult educator. Here, Freire begins to sound like another historical figure with a unique philosophy: Jesus Christ.

> If I do not love the world - if I do not love life - if I do not love men - I cannot enter into dialogue. On the other hand, dialogue cannot exist without humility...Dialogue further requires an intense faith in man... (5:78-79).

With such a set of characteristics, the adult educator through a literacy program, is able to become "like one" with the oppressed (5). This libertarian form of education based upon problem-posing between the oppressed and the adult educators (2, 3, 5, 6) lies in stark contrast to the form of education practiced under the oppressive regime. In the end, Freire came to refer to this form of education, as "banking education" (5, 8, 11). Under banking education the "teacher" passes along the information of the oppressors, and the "students" are simply receptacles for this information. The teacher thus deposits information in the student in much the same way that an individual deposits money in a bank (and thus the term "banking education").

It is interesting to note that this term, banking education, was ultimately utilized by Freire only after some earlier attempts to describe the educational system under an oppressive regime. Also utilized at earlier points in time to describe essentially the same type of system were the terms "digestive concepts of knowledge" (2:208) and "nutritionists views of knowledge" (2:209). In fact, it is often true of Freire that through his writings, he constantly changes the

names of such systems or stages of development, until he finally arrives at a term which seems to satisfy him. As another example, he once used the term "archeology of consciousness" (13:58) to describe the need to understand the history underlying an oppressive regime. While this was an interesting phrase (it was originally used in an interview with the publication Risk in 1970, reprinted in 1980 in reference #13), it was not repeated in later works. Rather, Freire simply described this need for an historical perspective in later works, without using any particular phrase such as "archeology of consciousness."

With the process of dialogue beginning to occur between the oppressed (illiterates) and adult educators, the stage is set for the transformation of society. It is important to recognize, however, that according to Freire, this form of dialogue requires not only reflection upon the world and the word, but also action, or "praxis" (2:213). It is only through the combination of reflection and action upon the world about them and the words learned through literacy programs, that the oppressive society can be truly transformed, leading to permanent liberation for both the oppressors and the oppressed (5).

For Paulo Freire, the combination of reflection and action within the pedagogical process of true dialogue is what separates his philosophy from that of two earlier philosophers often associated with teaching through dialogue: Socrates and Plato.

> Socratic intellectualism - which mistook the definition of the concept for knowledge of the thing defined and this knowledge as virtue - did not constitute a true pedagogy of knowing, even though it was dialogic. Plato's theory of dialogue failed to go beyond the Socratic theory of the definition as knowledge...(2:218).

Thus, while Socrates and Plato were describing something closely akin to the dialogical process, it was not a true dialogue as defined by Freire since it did not lead to a second stage in the "pedagogy of the oppressed" (5). The first stage in this pedagogy consists of the oppressive society, relying upon the banking form of education to maintain the power base of the oppressors. With the emergence of true dialogue, this first stage is overthrown, probably through some sort of revolution (although Freire was never really clear about this), and the second stage of the pedagogy of the oppressed, permanent liberation, is ushered in (3, 5, 6).

It was stated earlier that one of the primary philosophers who contributed heavily to the evolution of thoughts of Paulo Freire was Karl Marx. It is interesting to note that the philosophical base of Marx continues at this late point in time to influence Freire. In his most recently released book, The Politics of Education: Culture, Power, and Liberation (1985), Freire discussed agrarian land reform in Third World countries. He uses the term "latifundium" to describe the situation prior to land reform where the ownership of most land was concentrated in the hands of a few bourgeoisie. After land reform, where the ownership was spread out among the peasants, the system was described by the term "asentamiento." In a development process not unlike the "dictatorship of the proletanat" described by Marx as a transition between capitalism and communism, Paulo Freire states:

> This explains why many cultural aspects of the latifumdium continue in the transitional system of the asentamiento. Only a mechanist would have trouble seeing that the superstructure cannot be automatically transformed by making changes in the infrastructure (11:31).

Thus, the philosophical base of Freire continues to be heavily influenced by the writings of Karl Marx. Freire also sees the need for a transitional period between the first and second stages of his "pedagogy of the oppressed" in the same way that Marx saw the need for a transitional stage between capitalism and pure communism, that is, the dictatorship of the proletariat.

While Freire relies heavily upon Marxist philosophy in his own writings, he is not without some disagreement, or at least some extension, beyond that which is written by Marx. For example, Marx once referred to religion as "the opium of the people" since it had (according to Marx) a tendency to keep them drugged, not seeing the true oppression of the proletanat by the bourgeoisie. Thus, religion was used as an oppressive tool by the burgeoisie under the capitalistic economic system.

Paulo Freire does not throughly agree with this sentiment expressed by Marx. Freire would say that all institutions (such as the "Church") must have a position within the oppressive regime, that is, like the educational system, nothing is capable of being neutral. Thus, when "the Church" takes the position that people should not be of this world, but should look to the next world, this institution is becoming an instrument of oppression.

> The illusion that suggests it is possible, by means of sermons, humanitarian works, and the encouragement of other-worldly values, to change men's consciousness and thereby transform the world exists only in those we term naive...The shrewd are well aware that such action can slow down the basic process of radical change in social structures (11:122).

While "the Church" in such a context can be an instrument of oppression, this is not the same thing as saying "religion" is necessarily an instrument of oppression. In the case of Freire, who is a Christian, he states:

> Being a Christian, a revolutionary; these are very close. It assumes the total humility of telling me that I am a man trying to become a Christian; I am a Christian, I invite you to think about how much this is a revolutionary statement which is strongly inside the gospels (1:37).

In this context, Freire shows himself to be something other than simply a disciple of Marx. In fact, in a number of ways, Paulo Freire, the eductional philosopher, cannot be neatly categorized. For example, he is generally referred to (including in the early part of this literature review) as a radical adult education philosopher. Such a categorization is somewhat of an overstatement, however, since many of his thoughts might also be thought of as being "progressive" in nature. Freire writes:

> ... The student is the subject of the process of learning to read and write as an act of knowing and a creative act (10:13).

Throughout Paulo Freire's writings, he constantly emphasizes that the educational process is student-centered, and that the teacher is meant to be a facilitator. This is very much a part of the progressive school of educational philosophy. Yet in the same article from which the above quotation is taken, Freire continues with his educational philosophy, taking it beyond simply creating a student-centered learning environment.

> But in a way, we can go further and say that reading the word is not preceded merely by reading the world but by a certain form of writing it or rewriting it, of transforming it by means of conscious practical works. For me, this dynamic movement is central to the literacy process (10:13).

In this way, Paulo Freire states his basic objection to other philosophies of education, whether they are humanistic, liberal, or progressive. Such philosophies concentrate on the relationship between the teacher and student within a neutral educational setting. They concentrate on what is to be taught, and how it is to be taught. According to all of Freire's writings, this is not the objective of education or educators. The process of learning can never be neutral. To attempt to be neutral necessarily means that the educational system is reinforcing the oppressive nature of society. On through an educational framework which encourages both reflection and action (praxis), can true dialogue and learning occur. In this way, people can act upon their world through their word, transforming an oppressive regime into a society which leads to the "humanization" of all people (2, 3, 5, 6, 11).

PAULO FREIRE, THE PRACTITIONER

While most of Paulo Freire's early works dealt with adult education philosophy, many of his writings and conversations after the publication of Pedagogy of the Oppressed (1972) were more practical in nature, dealing with the topic of adult literacy education in Third World countries. While the individual writings are rather fragmented in terms of their coverage regarding Freire's methods of adult literacy education, taken together they provide a good summary of Freire's literacy education process.

Perhaps most remarkable about the process used by Freire to teach Third World citizens to read and write is his claim that significant results can be achieved in as little as 45 days (7:82). The process by which Freire teaches illiterates to become proficient in reading and writing activities rests upon a five step process (4, 7, 8, 9, 10, 11, 12) which includes:

- The creation of education teams and cultural circles
- The creation of generative words
- The codification of words
- The decodification of words
- Post literacy education

The creation of education teams is highly important in Freire's literacy process. These teams are essentially the adult educators, who, in combination with the oppressed, begin a true dialogue according to Freire's adult education philosophy (5, 8). As such, these individuals must have the previously discussed traits of love, humility, faith, truth, and hope which are required for true dialogue to occur (5:79-81).

Beyond these highly commendable traits, it must be recognized that the team members, according to Freire, have a political role in their work as educational consultants (9:28). In part this is the natural result of the true purpose behind an illiterate wanting to read and write, which according to Freire is:

> Learning to read and write is a political act as well as an intellectual act for adults. As people learn to read and write words, they simultaneously learn to "read" and to "rewrite" reality (9:29).

Thus, as Freire frequently states, literacy education cannot be neutral, and therefore, the individuals involved cannot be neutral. It is essential that, in selecting the education teams, highly motivated individuals be selected, and they must be dedicated to transforming the oppressive society. Going along with the formation of the education team is the formation of the cultural circle, which is the combination of the education team members and the individuals who wish to learn to read and write. According to Freire, it is the mixing of the education team and the illiterates which tests the previously mentioned traits of the adult educators, since these individuals must recognize that everyone coming into the cultural circle has a range of experiences to draw upon, including the illiterates. As such the education team members must recognize that they cannot teach their reality, but must humble themselves to become just a single member at the cultural circle (4).

The purpose of the cultural circle, according to Freire, is <u>not</u> to attempt to teach illiterates to read and write in a sterile environment, devoid of all traces of their (the illiterates) reality, rather:

> The cultural circle functions as a context, which I would like to call "theoretical," in which cultivating the attitude of being a curious and critical subject becomes the point of departure for learning to read and write (9:30).

In attempting to create an atmosphere in the cultural circle which facilitates a curious and critical environment, Freire mentions two factors which are helpful. First, he explicitly states that it is essential that the education team rely upon the national language of the people, rather than the official language which remains from the colonial power (12:221). This is essential since the illiterates can think and express themselves in their own language, but are not necessarily able to do this in the language of the oppressors.

While never stated explicitly, it is obvious from various writings by Freire that, wherever possible, he believes the education team should draw heavily upon the philosophy of a prominent individual from the country in which they are working (7, 8, 9, 12). Such a device will prove very beneficial within the cultural circle, since it will enable the illiterates to draw more heavily upon their own reality, thus increasing the likelihood of a curious and critical environment.

In many instances, the above description of the means of creating education teams and a cultural circle are taken from the actual experiences of Paulo Freire, as related in his writings and conversations. They are relatively well expounded upon, and are thus clearly relayed to the readers of Freire.

Unfortunately, the remaining steps in his adult literacy program are not well documented and as such, readers of Freire are undoubtedly somewhat confused about how the remaining steps of the literacy program should be carried out. They are only briefly touched upon in a number of references, and are not written or discussed in great length at any point in time. Nevertheless, the skeleton of the literacy program of Freire is present within his existing translated works.

After formation of the education team (and either before or concurrent with the formation of the cultural circle), the team members must begin to create generative words, which are

> ...Those words which by being decomposed into their syllables make possible by recombination the creation of other words (7:82).

In doing this, once again, the team members must recognize that they do not want to impose their reality on the illiterates, but that they want to help the learners recreate their word and world. As such, the team members must study the culture of the people whom they wish to help, and after doing this the team members, <u>in combination with</u> the other members of the cultural circle begin to create the generative words (8).

Upon completion of the creation of generative words, the cultural circle begins the process of codification. This process involves taking the generative words and combining them to form the words that the members of this cultural circle will use when learning to read and write (11:24). It is quite possible

that visual aids can be utilized in this codification process. It is essential, at all times, that the pictures (and the resulting words) be familiar to the members of the cultural circle (5:106). The reason for this need for familiarity is that each one of these words developed in the codification process will next be reacted to by the cultural circle as part of the decodification process. In the decodification process, each member of the cultural circle is encouraged to keep a diary (even it it is only recorded on a tape recorder by each participant), so that the education team can later listen to (or read from) these diaries to better understand the process which they engaged in with the other members of the cultural circle (5, 11).

It should be noted that the codification/decodification process can be used at a later time to help other cultural circles in a particular country function effectively at a later time. Freire emphasizes repeatedly, however, that this information should not be used to develop a "primer" from which other adults would be made to learn to read and write (7:82). The reason to avoid primers is that they reflect the reality and the culture of a particular cultural circle, and the reality and culture of another cultural circle, even in the same county, can be substantially different. As a result, each cultural circle must go through the entire process on its own; there are not short-cuts (7, 8).

Upon completion of the first four steps of the adult literacy program, the members of the cultural circle should be able to read and write. The next step is to engage in a post-literacy education program. This program examines such topics as history, geography, economics, and political science to help the members of the cultural circle to better understand their past and present reality, and thereby be in a better position to change their world.

PAULO FREIRE: BEYOND PHILOSOPHY AND PRACTICE

The purpose of this literature review to this point has been to examine the philosophical and practical sides of Paulo Freire. This was done by examining some of the philosophical bases upon which Freire built his own adult education philosophy (including Marx, Hagel, and Christ), and then placing this philosophical framework within a practical setting, that is, the adult literacy program Freire advocates for Third World countries.

Having synthesized the basic ideas contained within the writings and conversations of Paulo Freire, this literature review will now turn to a more critical examination of the works of Freire. Specifically, this final section of the literature review of the writings and conversations of Paulo Freire will examine contradictions within the works of Freire; criticisms of his translated works, and finally conclude with suggestions for future works by Paulo Freire to "tie up" all of the loose ends contained within his translated writings and conversations to date.

Contradictions or Inconsistencies

In spite of the substantial number of works and conversations comprising the literature of Paulo Freire, his philosophical and practical writings are remarkably consistent in nature. One thought generally leads logically to another, and his actions and the philosophy which underly them are basically of a cohesive nature. Despite this general tendency toward internal consistency among his works, Freire's writings do contain some inconsistencies.

One of these, discussed earlier, was recently clarified in his latest book (11). This inconsistency was on the one hand to consider illiterate peasants (the oppressed) to be highly intelligent, while on the other hand implying that they did not recognize their oppressed state until they entered into a dialogical process with adult educators. As Freire now states, the peasants always knew they were oppressed, it was simply that they didn't know why. Through the process of true dialogue, they recognized why their oppressors placed them in this dehumanizing situation.

Unfortunately, not all of Freire's contradictions have been addressed in his latest book. One such contradiction is contained within one of his conversational pieces. In it, Freire states:

> First of all I have to act. First of all I have to transform. Secondly, I can theorize my actions - but not before (7:79).

This statement stands in stark contrast to his basic belief that action and reflection go hand-in-hand, and that one cannot occur before the other (2, 11). To be totally fair, it should be pointed out that the preceding quote referred to his writing habits, stating that he never wrote a theory before praxis (7). Yet, while he might not have written his theory before praxis, his own philosophy would hold that the <u>reflection</u> took place with the <u>action</u> (both taken together as a praxis), thereby indicating that the reflection behind the theory (though not yet written) had already occurred. As such, his statement previously referred to remains inconsistent with his own basic philosophy.

One recent contradiction, or inconsistency, by Freire dealt with one of his most basic warnings regarding adult literacy education, that is, avoid the writing of primers or reading texts. Despite this theme throughout his writings, Freire recently wrote:

> ...Educators should pay great attention to selecting generative words when writing reading texts. THese texts should address men and women in the context of their transformation (11:22).

This passage is directly contradictory to earlier Freire statements for two reasons. First, it suggests that reading texts can be used to effectively teach reading and writing in Third World countries. Second, it suggests that the educators can select generative words, rather than jointly developing them within each specific cultural circle. This process described above, were it to be followed, would undoubtedly impose the "educator's reality" upon the cultural circle, thereby reducing the effectiveness of the student-centered learning experience.

While these few inconsistencies do occur in the translated writings and conversations of Paulo Freire, it should once again be pointed out that, in general, his writings are remarkably consistent, and there is great cohesiveness between his thoughts and his actions.

Criticisms

The writings of Paulo Freire, while generally consistent and thought-provoking in nature are not without some substantial flaws which potential readers should be aware of before beginning to read them. Perhaps the most fundamental flaw in all of Freire's books and articles is his own writing style. Freire is an incredibly verbose individual. Virtually everything he has written could easily be cut in half if Freire reduced the dialectic rhetoric which fills his pages. This flaw, more than any other, is likely to cause a potential reader to abandon Freire's writings, despite their often stimulative nature.

Another basic flaw in many of Freire's books is that he introduces too many distractions or digressions into the text. For example, in his latest book (11), Chapter Four is entitled, "The Social Workers Role in the Process of Change." This material is totally foreign to all of the other material contained in the book, and interrupts the logical flow of ideas developed through the first three chapters. This same problem is found in other Freire works, including the final chapter of Pedagogy of the Oppressed, which simply expanded upon ideas relayed in the first three chapters, without adding any additional insights into the materials being discussed.

A final, fundamental problem with Freire is his lack of objectivity regarding those societies generally thought of as being "Marxist" in nature, particularly Cuba and China. While this tendency is illustrated in a number of his works (5, 8, 9, 11), the fascination toward Cuba and China is most apparent in his latest book:

> With the exception of at least Cuba and China, one of the tragic mistakes of some socialists societies is their failure to transcend in a profound sense the domesticating character of bourgeois education...(11:105)

Such a lack of objectivity might somehow be excused in his conversations, where such bias is most likely to be found, but to actively include it in his written works makes Freire his own worst enemy. In this fashion, he is attempting to impose "his reality" upon that of his readers.

Suggestions for Future Work by Freire

While the collected writings and conversation of Paulo Freire do much to inform readers of his basic philosophy and beliefs, additional work(s) need to be published by Freire to more fully present his thoughts in a coherent fashion. Such a publication(s) needs to address three major topics.

First, Freire needs to publish a book which, in great detail, explains his complete adult literacy program. If, indeed, Paulo Freire's technique is able to produce significant results in just 45 days, it is a system which should be shared with others. To date, no such work has been produced and therefore, it is not possible to judge the success of the process in its entirety.

A second major topic which should be addressed in a future Freire book is a single work which brings together Freire's entire philosophical framework. At this point, it is scattered among a number of different books, periodicals, and conversations, with the possibility that much can be learned from his

untranslated volumes. In producing such an all-encompassing philosophical volume, it is possible that Freire could use another individual to help him in writing this book. Such an individual could help Freire avoid the distractions of his past books as well as eliminating the dialectic rhetoric which is contained in previous works.

One final project which Paulo Freire should address in some detail is a discussion of how his philosophy and practice apply to countries which are not a part of the Third World. While this question has been directed toward him in various interviews (11, 12, 13), he generally has given a non-commital answer in each instance. The most concrete statement to date regarding this topic is Freire's view toward the beliefs of another radical education philosopher, Ivan Illich.

> Look, I think that Ivan Illich is absolutely right when he describes the schools, no matter their levels-primary or not-as instruments of social control. Really, schools themselves are domesticating institutions (13:66).

Whether such a statement indicates that Paulo Freire is in full agreement with Ivan Illich regarding the deschooling on non-Third World contries is not clear. But if, in fact, Freire views his adult education philosophy as extending beyond the Third World countries, then this is a topic which he must clarify.

Conclusion

It was once said of German composer Anton Bruckner that he wrote the same symphony nine times, since he used the same basic themes in each piece of music. The same thing might be said of Paulo Freire, that is, he has one or two basic themes which he has constantly restated over the past fifteen to twenty years. In the case of Freire (as with Bruckner), such a statement is not without some merit; however, it is also not totally accurate.

While Paulo Freire has written on basically one central theme throughout his entire career (i.e., adult literacy education in either a practical or philosophical vein), his writings are not indicative of a stagnant mind. Rather, his thoughts have evolved over time, showing a greater maturity and sensitivity as time progresses. While much remains unsaid by Freire regarding his philosophical and political throughts (as discussed earlier in this review), he remains the preeminent radical ("social transformationist") educational philosopher of his time. And despite whether one agrees or disagrees with Paulo Freire, his thoughts remain both interesting and influential within the field of adult education.

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